


CHRISTIAN STATESMAN

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Creators of Public Sentiment

HE San Francisco Examiner recently carried in bold type on its front page this assertion—"The Public creates the Public School and the Public School creates the public." This is more than a half truth but considerably short of the whole truth in its second assertion. The correct reply to this assertion might well be given in the language of a Southern Pacific Pullman porter. A passenger glanced out of the window as the train approached the sea and remarked "Well George, so this is the Gulf of Mexico." "A poortion of it Suh, A poortion of it," responded the more accurate and experienced traveler.

The American conviction of the need of education, controlled by the state for its own ends has created and maintains the public school system. The teachings of this school and the life of the children in these schools go far in the creation of American, democratic public sentiment but are not the sole creators of it. The Missouri River is the longest confluent of the Mississippi, but it would be quite inaccurate to look at that body of water flowing past New Orleans and declare that the Missouri River produced it. One who knows his country would be apt to respond, "What about the Red River, the Arkansas, the Tennessee, the Ohio, the Illinois rivers and the Lake Region of Minnesota?"

As creators of public sentiment we must place along side the Public Schools, the homes, the churches, the press, the radio, the moving pictures, the Bible, economic organizations and social organizations of many types and above all and using all that lend themselves to righteousness, the Holy Spirit. Not all of these by any means

derive their ideas and ideals from the public schools. The Roman Catholic Church, the radical wing of the labor organizations, the German American Alliance under its present camouflage and the subsidized metropolitan press can scarcely be considered as gaining their ideas from the public schools or as being purveyors of public school ideals. Yet they are creating public sentiment continually.

The Public Schools are largely what the prevailing religion of the country determines they shall be. This prevailing religion in the United States is Protestant Christianity. That is the religion of a majority of the people; it has become embedded in the homes, churches, laws, customs and civil institutions of the country. Were that religion reduced to a minority and either Romanism or Judaism or Atheism to become the prevailing type of thought, the character of the Public Schools would be radically altered.

Correct thinking then will put at the forefront of the creators of public sentiment the Bible, the Protestant churches and the Holy Spirit working through them. They create the home life, the moral standards, the ideals and to a considerable extent the radio and the press.

The conclusion of all this is that loyal support of the Protestant churches by their members has created, the high altitudes of American public sentiment and will protect them from the erosion of Atheism, Communism or Romanism or just plain human sin. Wisdom then dictates that with all of our reform work, every lover of American institutions and ideals should support the Protestant churches and work through them and the institutions they create to advance American ideals.

Marriage Destroyers

IT is an easy assumption that it is the lax divorce laws and the equally elastic ideas of nullification that are destroying so many homes in the United States every year. These laws and rules doubtless have their seductive influence, by offering a too easy egress from a condition that has already become irksome and in some cases intolerable because of other disruptive forces in the lives of those concerned.

While forward looking, Christian citizens do well to resist the tendency to multiply causes and remove obstacles, legal and social, that stand in the way of this exit, they will do better if they also study and labor to remove the ultimate causes of which divorce and nullification are imagined to be the best cure. Eight of these destructive causes are easily discernible to the average student of social science. And while there never will be much progress in the cure of this social malady or even adequate prevention until the public attention is fastened upon these remoter causes, it is far easier to discover than to deal with them. In medical science, when a germ of any disease is discovered and isolated the investigator regards that as simply a promising beginning on a long and difficult task of prevention and cure. The same will be the probable history of this social malady.

The first one of these destroyers of the marital estate is the vulgar idea that the relation rests simply on utilitarian ethics rather than on the basis of divine sanctions. How a believer in Christianity can accept that conclusion is difficult to understand in the light of the teaching of Christ and His apostles. The disciples of materialism may consistently hold such views but not a Christian. As soon as the conception of the divine sanction for the perpetual character of the marital estate is given up, the sense of obligation to preserve it at all costs disappears from the minds of men. There are certain kinds of stone which when exposed to the air loose their cohesiveness through the dissolution of their cementing element. They then crumble under pressure and any building made of them collapses. Every life has its burdens and if the marital estate has no stronger cement than sex attraction, human affection and utilitarian ethics, it is apt to crumble when these grow heavy.

Next to this in its destructiveness is egoism. It used to be called plain

selfishness. It is the spirit that regards self as the chief concern of life. "I must live my own life for my own welfare" is a popular bit of current philosophy. But no one can live his or her own life in the marital estate and nowhere else is our Lord's saying "he that findeth his life shall loose it and he that looeth his life shall find it" more true. Coveting the advantages while seeking to evade the obligations of such a life has wrecked many an otherwise promising marriage. He who can drive out egoism from the hearts of married people and plant there a genuine altruism will prevent many a divorce.

Mistaken notions of love bring many a fair seeming marriage to destruction. The ideal of marital love is that it is a combination of sex attraction, respect for the person of the mate, and that will to do good to the object of affection described in I Cor. 13. This makes a binding element that withstands time, change, calamity and personal fallibility. But take out the last element from this compound and under the irritation of living together, respect often fades and sex attraction turns to repulsion. That element which in popular thinking is love and which at the beginning is the mighty centripetal force turns to a mightier centrifugal and anything seems preferable to the necessity of living together. The only specific for this, is that love which suffereth long and is kind, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, beareth all things, hopeth all things, endureth all things.

Sex maladjustment destroys a multitude of homes. Ignorance, false ideals, erroneous conceptions of rights, religious perversions expressed in the terms of conscience, often change what is natural attraction into hate because of continuous disagreement. Education in sex matters, mutual forbearance, self-control and frank understanding are the only remedies here. Apart from reaching a satisfactory life by these means, whether the marriage ends in the divorce court or not the home is generally destroyed.

Infidelity because of weakness, or the inevitable temptations of life, or because of a lack of conscience concerning adultery, must not be overlooked. While this may not appear in court records frequently, yet those in position to know assert that it is the ultimate cause in at least forty per cent of divorces. Only normal living, education, culture, Christian ethics

and the Christian religion combined will ever remove this cause. This is one point upon which paganism glories in its shame and always has. It calls this freedom, and so long as there is a strong element of paganism in current Christian civilization, there will always be the conflict between the two ideals, and one of the by-products of that conflict will be the wreckage in the divorce courts.

Disease of body or mind, especially disease that arises out of sexual irregularity is the wrecking factor in a considerable number of homes. Where the disease is the evidence of infidelity it simply accentuates that cause. Many forms of disease have a permanent or temporary disintegrating influence on the character of the sufferer which is reflected upon either husband or wife. Not every one joined to a suffering and more or less helpless mate, has in them the stuff of which either heroes or martyrs are made. Sickness long continued, puts a strain upon the life of many a married pair that they do not seem to be able to bear. Whatever will give strength to the character is the only remedy here.

Economic burdens act in the same manner. Divorces may not rise in proportion to the population, during times of depression; but desertions do and the divorces come later. Especially is this true of individuals of the lower grades of mentality. They are simply unequal to the task of maintaining a home. Four times in a single week's reading of the newspapers has this fact come to attention. Social workers and investigators meet these cases so frequently that they become commonplace.

The last to be mentioned is the atavistic notions of male superiority and authority which too often persist in this modern age. Modern women simply will not endure living under them. In the atmosphere of modern culture, knowledge, Biblical interpretation and opportunity, such asserted absurdities turn the strongest affection into revolting hatred. Even when it is clothed with a crude application of Biblical authority these ideas carry with them all of their disruptive force. The day when a man can assert such authority and preserve his home intact to normal old age is past. Only the real democracy of the gospel of Christ will ever cure this. When that permeates all human thinking this cause will pass away.

The remedy or remedies for these disruptive forces lie outside the intent of this article. They have been

The Christian Method

Two schools of political thought are continually clashing in the press, the pulpit, in Congress, on the air and the platform. They seem no nearer agreement than they were 100 years ago.

The first maintains that in moral legislation the majority of the people must not move forward faster than the minority is willing to follow in voluntary observance of the law. A writer in the *Atlantic Monthly* recently declared "The exercise of political power for moral ends is worse than useless if it go in advance of popular approbation."

The second school of thought holds that the majority of the electorate, in a democratic or representative form of government, is morally responsible, both individually and collectively, for the moral acts of the state. The standards of morality, they declare, should be set as far in advance as the moral consciousness and thinking of the majority.

The first, call themselves political opportunists or practical politicians. The second, call themselves

merely hinted. Each one of these causes is a study in itself. Education, social progress, the general adoption of Christian ethics, and a more general experience of "the life in Christ Jesus" are the only general remedies for these conditions. Considering that half of the population are indifferent to a real education and content with only a bread and butter one; and, frankly contemptuous of real culture, have exchanged belief in Christian ethics for pagan standards and are openly hostile to the Christian religion, does not give a hopeful outlook. Yet as,

"We watch the circle of the eternal
years

And read forever on its storied
page,

One lingering tale of blood and
wrong and tears

Yet onward sweep of truth from
age to age."

We are driven back to patience and the assurance that "He that is for us is greater than he that is against us" and we have made at least a beginning when we have isolated and definitely recognized these evil causes.

political idealists. Which of these is following the Biblical and Christian method of procedure? The answer forthcoming depends upon the type of Christian making it.

The theory of Roman Christianity is that the church is responsible for the moral development of the people. According to the Roman theory men will only become moral as she ministers to them and that she is the exclusive custodian of the means of grace. One of the favorite maxims of this school of thinking is that "you cannot make men moral by law." Morality they say is the fruit of inward virtue. In practical application, the *modus operandi* of this school of thought is that until the church has trained such a majority as amounts to unanimity, up to acquiescence in a moral rule, the state has no right to embody that rule in law. Furthermore the church has the exclusive right to decide what is right and what is wrong and that no legislation concerning morals is law which the church decides to be wrong in principle.

Following these principles the state must wait until the overwhelming majority is ready to acquiesce in a moral rule before it can be safely enacted into law. The Irish sweepstakes, the gambling and drinking habits, the sex laxity and holiday Sunday of the Latin nations are the inevitable fruits of this theory. The prevailing tastes of such people who seem to be unable to conceive of any art or amusement, except that of the church, that does not carry in itself sexual suggestion is another inevitable result.

The Calvinistic view, which is generally the Protestant view, is that the state is God's minister as much as the church; that the Bible is the common law and constitutional moral standard for both; that the state has her own task of developing the consciences of her citizens as well as their intellects and that the majority is morally responsible for the restraint of all predatory forces and the protection of all of the citizens against undue temptations and that the state must educate the backward by every means up to the standards of the majority. In this view the state is under obligation to use the Bible for the norm of all moral legislation and teach the ethical principles therein contained as the ideals to which law should conform. In a

democracy or a republic, when the majority is convinced that an act or a policy is morally wrong and socially injurious, it should embody that conviction in law.

It is this social theory that has during the last hundred years abolished dueling, slavery, common law marriages and lotteries, and is on the way to abolishing other forms of gambling, the creation and vending of pornographic art and literature, beverage alcohol and narcotics. The practical method is first to apply the ethical principles of the New Testament to each of these, then embody the ideal so obtained in law trusting to the school and the church, the patriotism of the people and educative power of the law itself to hold the backward elements of the population up to acquiescence in the law.

The steady progress of morality in Protestant nations has been during the last half of the nineteenth and the first three decades of the twentieth century seriously impeded by the migration of Roman Catholic peoples into prevailing Protestant territories. The two theories clash on all points of moral legislation as they are clashing on our Sabbath and prohibition legislation today.

Rome has the down hill pull in this moral tug of war. Her influence in retarding all moral legislation is out of all proportion to the numbers of adhering Roman Catholics. Her opposition to all Sabbath laws, gambling laws, state censorship laws, appeals to a multitude of those who live entirely on the lower levels of the senses. They seize with glee the maxim "you cannot make men moral by law" and that it is worse than useless to use political power for moral ends."

America needs today some prophet whose voice can reach her conscience to proclaim, "Choose yet his day whom ye will serve." If Rome's method be the Christian, take her moral stagnation as a matter of course and of necessity and be content with it. But if Geneva be right take the method of political idealism and by patient thinking apply the ethics of the Bible to all life; when the ideals are formed, work for their embodiment in law and when the law is enacted, by education, by example and by a judicious use of force brings the backward elements of the nation up to the point of going along with the law. In that direction only lies progress.

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Wet or Dry Planks?

The National Republican and Democratic Conventions convene in Chicago, the former June 14th and the latter June 27th.

The kind of a plank these conventions adopt on Prohibition is causing more discussion than all else regarding their platform.

It is generally conceded the Democrats will adopt a Wet or at least moist plank, how far it will go toward repeal is still problematic.

Tremendous pressure is being brought to bear upon President Hoover to agree to a moist plank, a referendum or resubmission, in the Republican platform on the theory that he, being a Dry, will hold the Drys while the moist plank will secure the support of Wet Republicans. To do this would betray a great cause and also be a political plunder. It would lose the confidence of the Dry forces of the country in the sincerity both of President Hoover and the Republican Party and insure its defeat. On such a platform he would lose every southern state and most of the West and middle west states. The one thing that holds a multitude of west and middle west Republicans to the Republican Party is their Dry convictions. Let every Dry communicate with the delegate or delegates from his district to the Republican Convention and demand a Dry plank on which a Dry candidate can stand and command the confidence and support of American Drys.

Wisconsin Referendum

As reported in a recent issue of The Christian Statesman, Wisconsin conducted a referendum vote on its Sabbath law April 6th. The vote was as follows: of the total number of ballots cast, 668,222—396,436 were for repeal and 271,786 against. Majority for repeal, 124,656. Only about 50%

of the total registered possible vote of the state was cast and this vote was largely in the industrial centers where the foreign element largely prevails. The Legislature set the referendum at a season of the year when it is very difficult to get out the rural vote which would have been largely against repeal.

The friends of the Sabbath waged a good fight against big odds. As usual in such contests the two main columns of the army fighting for repeal were the movies and the Seventh Day Adventists. Rev. S. Patterson Todd, D.D., who led the fight against repeal writes:

"Every movie house in the state ran Blue Law Bunk on their screens, and Longacre of Washington, D. C., (Seventh Day Adventist Leader) spoke several times each Sunday in the Milwaukee and Madison and Sheboygan movies and was not a bit careful about the use of lies in his talk.

"The Seventh Day Adventists circulated leaflets, and boasted that these were placed in every home and business place in the state, and in doing so, paid no attention to the Corrupt Practices Act of the state. This may provide a means for us to protest the repeal, however, when it comes to a vote in the Legislature of 1933."

While the Sabbath law of the state still remains on the statute books, the majority vote for repeal places it in great jeopardy when the Legislature meets.

The Wisconsin situation is a new challenge to the Church of Christ to awake from her lethargy and go forth to the defense of the American Christian Sabbath, whose preservation is vital to her own welfare as well as that of the nation.

Great Britain's
Money Crisis

We take the following from the May issue of Alliance News of London. It is headed "The Money Crisis" and gives the expenditure of Great Britain for drink in comparison with other national expenditures for 1931. Bad as is our financial situation, Great Britain's is much worse. Let those who favor the Repeal of the 18th Amendment and the return of the legalized liquor traffic in the United States as a means of bringing back prosperity consider what follows:

Great Britain's Drink Bill
£259,367,000

Rates £164,915,000
(less than two-thirds of Drink Bill)
Army, Navy and Air
Force £109,635,000
(less than half of Drink Bill)

Unemployment Relief,
1930 £101,525,000
(less than two-fifths of Drink Bill)
Education £100,000,000
(less than two-fifths of Drink Bill)
Bread £80,000,000
(less than one-third of Drink Bill)
Pensions (Old Age, Widows and
Orphans, 1930) £72,000,000
(less than one-third of Drink Bill)
Milk £70,000,000
(less than one-third of Drink Bill)
War Pensions £49,220,000
(less than one-fifth of Drink Bill)
Police (1930) £23,000,000
(less than one-tenth of Drink Bill)
League of Nations £127,908
(less than two-thousandth of Drink
Bill)

FIVE MILLION POUNDS PER WEEK
WASTED ON DRINK

Justice

Attention has once more been fastened upon the now historic case of Mooney and Billings, serving sentence in California for bombing a parade in San Francisco in 1917. Mooney was convicted as the brains of the plot and Billings for placing the suitcase bomb.

This case has been reviewed by the Supreme Court of California and several times since this court has refused any rehearing. Three governors have before this refused pleas of pardon. Appeal was recently made to Governor Rolfe to pardon them on the ground that they were convicted by perjured evidence, and because of this it is a moral outrage to retain these men in prison for life.

Labor organizations, some churches and Mayor Jimmy Walker of New York have joined in this recent effort to secure pardon for these men. In response to this agitation Governor Rolfe appointed Judge M. I. Sullivan to go to the bottom of the case and determine if possible the true facts concerning it. Judge Sullivan recently returned to the Governor a report of 125 type written pages, the contents of which have not yet been fully published. On the strength of this report Governor Rolfe emphatically refused to grant the pardons. For this he is being roundly abused in some quarters.

The gist of the whole matter seems to be that while one of the witnesses for the prosecution has since confessed that he perjured himself in giving his evidence at the trial, the man is of such unreliable character that it is impossible to determine whether he perjured himself in his original story or in its retraction.

This plea of perjured evidence is greatly weakened by the fact that these men cannot come into court with

clean hands in this matter of perjury. Some of the evidence of the defense is charged with the same taint; the noted clock picture for instance.

But the chief reason of the refusal of the appellate courts to reverse the judgment of the trial court and of the four governors to pardon the men is, that granting the fact that this man did testify falsely, there remains ample evidence to convict the men if this is thrown out. And that no new evidence has been adduced since the trial that would change the verdict if again submitted to a jury.

Assuming that these are the facts, it would seem that these men are receiving less rather than more punishment than justice might demand. Unless these facts can be overthrown it is disloyal, maudlin sentiment to agitate further for the release of these convicts. It is neither just nor right to defeat justice because of faulty evidence that is not vital to a case.

According to well informed observers, if every murderer was released because of some degree of perjury in the evidence, none would ever be punished. It brings a blush of shame to the face of every true American to hear this statement made and to be compelled to accept it as substantially true. In the face of this condition there is nothing left for judges and juries to do, except to use their own judgment as to the truth and credibility of the evidence, and if enough evidence of a reliable character is presented to convict on that and brush the false aside.

Justice after all is the great end of all court work. Forms and technical rules have their value and their place, but when they defeat justice the average layman will hold to the view that it is both wise and right to do justice in spite of them.

The pardoning power was never created to defeat justice. In spite of the faulty character of the evidence on both sides of this case it is highly probable that justice is being rather mercifully meted out to these men.

Wilful Misrepresentation

It is becoming very evident that the forces opposed to any distinctive Christian morality in the laws of the United States, have adopted as their fundamental psychology, the maxim, "sentiment, not reason rules the masses."

In all of their attacks upon such moral legislation there is an absence of reasons and reasoning and facts and a complete dependence upon dogmatic assertion of the evil character and malign influence of

all such legislation. This is coupled to a multiform denunciation and demand that all such laws be modified, weakened or repealed in the interest of personal liberty and public welfare.

Especially have the Sunday Rest Day laws been assailed in this fashion as being tyrannous, oppressive, bigoted impositions upon the people and destructive of respect for law. In fact such dogmatic denunciation is about the only weapon used against them, but it is continuously creating sentiment against them. This sentiment is frequently finding expression in police circles, the lower courts and at the ballot box.

The opposition to censorship in any form and to the work of societies devoted to the preservation of clean art, literature and amusement and the elimination of moral filth, pursues these same tactics. There is not one valid reason why the state should tolerate pornography, yet all laws that seek to restrict it are abused as tyrannical, bigoted, impudent attempts to destroy art and the artistic taste and creative power of the nation. Such tactics are succeeding. They are continuously creating the sentiment which protects these harpies of the artistic world.

The fight against the prohibition laws has largely degenerated into this sort of a "you're another" type or argument. There was a time when the lovers of liquor and liquor money and power seemed inclined to argue the question. Their arguments were, and are now annihilated by the facts, whenever the facts are brought out. They are now simply falling back upon denunciation and misleading dogmatism in order to create the impression that these laws are bad in principle and destructive of the public welfare in practice. Their purpose is to lead the unthinking to hate them blindly. A considerable volume of this blind sentiment has been created during the last three years.

A striking illustration of the application of this method occurred early in the month of April. Reporters asked Representative Dyer of Missouri for his opinion upon the prohibition section of the report of Assistant Attorney General Richardson, who was appointed some months ago to investigate the enforcement of all laws in the territory of Hawaii. In the summary of that report as published in the Congressional Record for April 4, occurs this statement:

Face the Fact

The fundamental fact in the prohibition controversy is that there is now general, popular, clamorous, overwhelming demand for liquor on the part of the American people. The continuous ballyhoo is worked up by four classes who are interested in making money out of the liquor traffic. They are the Roman Catholic Hierarchy, the European International League for the Destruction of Prohibition, the old brewery-saloon crowd and the millionaire slackers who want to get rid of their corporation taxes by saddling them onto the working classes.

A recent hearing before a Congressional Committee brought out an illustration of this worked up sentiment. It was brought out when the committee questioned one of the officers of the Association Against the Eighteenth Amendment. He acknowledged that they had spent a considerable sum of

(Continued on page 8, col. 1)

"The enforcement of the prohibition law compares favorably with conditions on the mainland. There seemed to be no organized liquor traffic, no large importations and no criminal liquor rackets. With the active support of the local police force much improvement can be made in the enforcement of the prohibition law."

Yet here is what the New York Times quotes Dyer as saying about it:

"The only hope of adequately correcting the Hawaiian conditions is the repeal of prohibition."

This was simply an opportunity as the ranking Republican member of the House Judiciary Committee to spue out his bitter prejudices against prohibition, irrespective of the facts contained in the report. It was simply an opportunity to lambaste the law he hates with a damaging assertion to aid in creating sentiment against it.

Lovers of truth and of mankind and of social and legal progress along sound lines, of course, cannot get down to this method. They are usually bound by conscience and self respect to stick to the truth and the facts, to reason and give reasons for their positions. Their hope is that truth will finally prevail and that facts will finally create a stronger sentiment than that created by error, prejudice and abuse.

National Reform Association Program

WINONA LAKE ASSEMBLY

At beautiful, restful, wholesome Winona Lake, Ind., The National Reform Association presents this summer a strong and attractive program—twenty-seven daily addresses followed by a Christian Citizenship Conference of four days duration.

This year the series of daily addresses will be given as usual to the public and in the Auditorium and also as a course in Christian Citizenship in the Winona Lake School of Theology conducted there each summer, notice of which appears herewith.

It was on the initiative of Dr. Huffman, Dean of the School of Theology, that this arrangement was made for this year—an arrangement which it is hoped and believed will be mutually advantageous. The leaders in this School are nearly all professors in highest standing in Theological Seminaries of the country. Their desire to have this series of National Reform addresses given as a part of their course of study is a distinct recognition of the high character of the series. It is a new thing under the sun for a theological seminary to include in its curriculum a course in Christian Citizenship and give credit for the same for a degree. We congratulate this forward looking school for taking this step.

Following are the speakers—perhaps we should say instructors—who will present the messages in this course in the daily addresses from July 7th to August 6th:

AUDITORIUM 11:00 A. M.

(Each address preceded by a short devotional period)

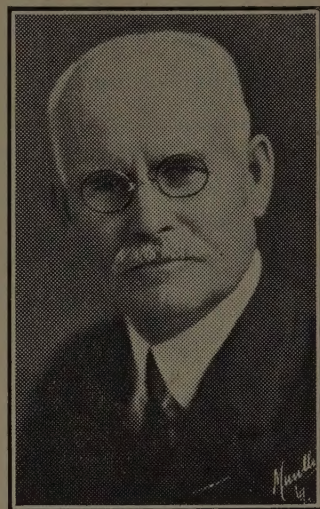
- July 7 "The Bible as a Book on Citizenship" (Introductory Lecture)
Rev. R. H. Martin, D.D., President of the National Reform Association
Christian Citizenship Messages from Old Testament Prophets
Dr. Martin
- July 8 Elijah—National Religion
- July 9 Amos—National Righteousness
- July 11 Jonah—National Repentance
- July 12 Amos—International Relationships
- July 16 Isaiah—Christ the Foundation of Government

- July 13 The Christian Statesmanship of George Washington
Rev. W. Wofford T. Duncan, D.D., LL.D., Pastor Lakewood M. E. Church, Cleveland, Ohio
- July 14 Lincoln, the Lawyer
Dr. Duncan
- July 15 The Moral Responsibility of the Newspaper
Dr. Duncan

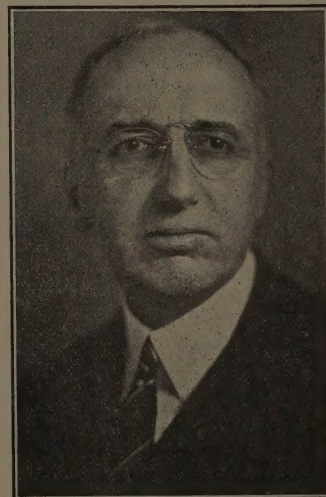
RESTRICTIVE MORAL LEGISLATION

Rev. William Parsons, D.D., Pulaski, Pa., of The Christian Statesman and Staff of The National Reform Association

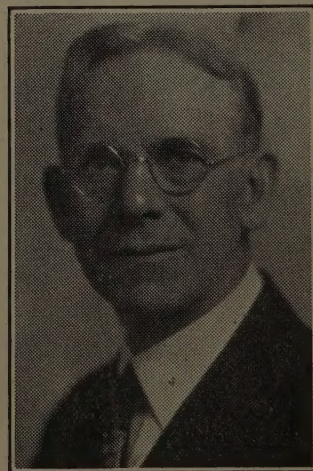
- July 18 History of Restrictive Legislation
- July 19 Christian Ethics and Civil Law
- July 20 States Rights and Individual Liberty
- July 21 State Obligations to Individuals
- July 22 The Value of Christian Environment
- July 23 Present Needs of Restrictive Legislation
- July 25 Our National Security



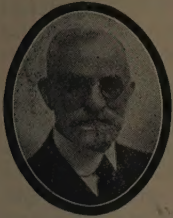
Wm. S. Fleming, D.D.



W. W. T. Duncan, D.D., LL.D.



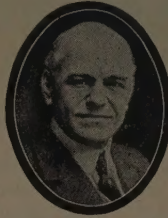
R. H. Martin, D.D.

C. E. Sawtelle
President

J. E. Kuizenga



G. J. Slosser

W. E. Biederwolf
Director

Winona Lake School of Theology

"America's Summer Seminary"

Orthodox, Evangelical, Interdenominational

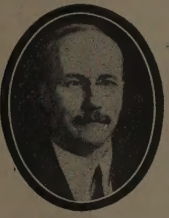
Every man a recognized specialist in his Department, both as Educator and Author, and true to the Christian Fundamentals.

An opportunity for ministers, teachers, students and others to devote vacation time to highly profitable study. **Expenses Reasonable.**

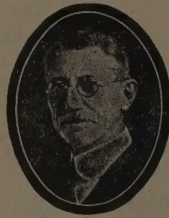
Twenty-one denominations and twenty states and Japan in the 1931 Session. Two semesters of fifteen days each.



J. A. Huffman, Dean



O. T. Allis



L. S. Keyser



R. H. Martin

1932 Session will be bigger and better than ever—July 6 to August 12

SEND FOR PROSPECTUS

Courses leading to the degrees: B. D., M. A. (in Theology), M. A. (in Rel. Ed.) and Th. B.

WINONA LAKE SCHOOL OF THEOLOGY, Winona Lake, Indiana

THE KINGDOM

Rev. E. A. Crooks, D.D., New Castle, Pa., former Moderator of the Reformed Presbyterian Church

July 26 The Kingdom—What Is It?

July 27 The Institution of the Kingdom

July 28 The Relation of the State to the Kingdom

July 29 The Kingdom and Democracy

July 30 The Kingdom and the King

BIBLE MESSAGES ON PUBLIC EDUCATION

Rev. W. S. Fleming, D.D., Chicago, Ill., staff of The National Reform Association

August 1 Some Fundamentals

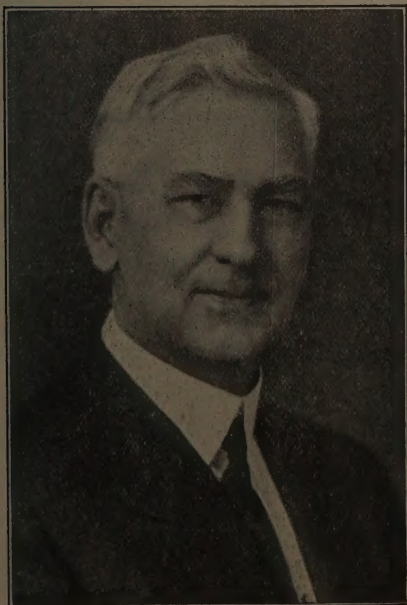
August 2 Thomas Jefferson and Religious Liberty

August 3 Religious Worship in Public Schools

August 4 Religious Instruction in Public Schools

August 5 Moral Instruction in Public Schools

August 6



Wm. Parsons, D.D.

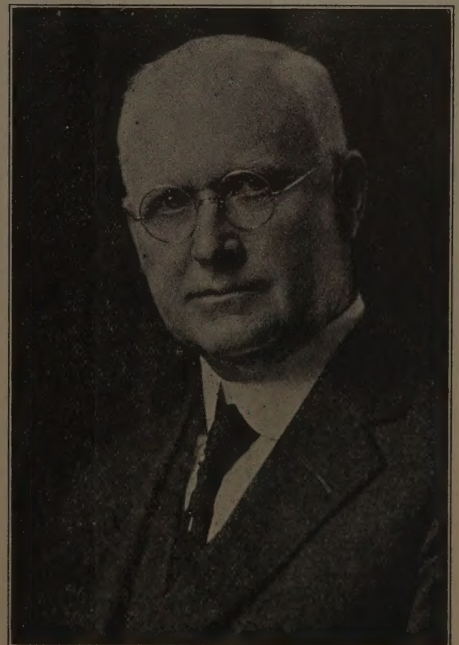
CHRISTIAN CITIZENSHIP CONFERENCE

Auditorium 10:00 A. M.
to 12:00 noon

Monday—Thursday,
August 8-11

PRESENT DAY MORAL ISSUES

(Speakers announced in
July issue)



E. A. Crooks, D.D.

Face the Fact

(Continued from page 00)

money to work up a blast of sentiment against the Coast Guard and their handling of the "Black Duck," in which the crew were trying to run in a cargo of liquor and refused to stop when ordered so to do. Nine out of ten of the American people probably commented in their own minds, "Served him right. He had no business to try to monkey with Uncle Sam's crack force. He ought to have had better sense."

But these wet protagonists at once began to spend money and earn their salaries by making it appear that there was an outburst of popular indignation in all New England at such treatment of outlaws. One significant comment this man made was that "that was a cheap job. It did not cost them much." This of course implied that they had had to spend much more on other jobs.

Had the people believed the headlines they might have been stirred up a bit, but most of them passed it up with Stanley Baldwin's recent quip, "I have no time to read fiction."

As has been said four parties are engaged in this process of working up this sentiment against prohibition and prohibition workers generally recognize three of them but for some reason they, if their minds are to be gauged by their utterances, the fourth one and the strongest is overlooked. That is the Roman Catholic Hierarchy. They are among the most adroit workers in this line. Father Coughlin's diatribes on the air are but a sample of what is being published continuously in their 300 church publications in the United States. Their dominance of the Metropolitan Press is too well known to need argument.

Every one of these interests has its own selfish reasons. There is not one spark of patriotism, idealism, humanism or religious conviction in their fight and fury and they know it. It is the reactionary fight of greed and appetite against progress in promoting the public welfare. Every serious attempt to argue against prohibition, as witness President Greer Hibben of Princeton in the April Forum, is based upon some fallacy. Their assumption usually is that the assertions of this ballyhoo quartette are true and that there is a universal demand on the part of the people for drink.

That there is some demand every one knows. That is largely an inheritance from the saloon days fos-

tered and cultivated by this quartette of liquor forces. But that it would have long since died out but for their activity is a fact equally evident in the communities where these forces have little foothold.

A few weeks ago in that inimitable radio entertainment, "Amos 'n' Andy," we heard Andy say to Amos concerning the Reducing Company and the connection of the Kingfish with it; "But we mustn't forget this, the Kingfish is first, last and all the time for the Kingfish and not for us." It was one of the occasional flashes of intelligence on the part of that curious character who usually refuses to face the facts but he did that time. The American people have, we believe, as much sense as Andy at his best and as they listen to these outcries of these four horsemen of appetite and greed will say, "We mustn't forget that they are first, last and all the time for themselves and never for us and our country's welfare." Let us all face that fact squarely and act on it.

The Futility of Compromise

Henry Clay the "Great Compromiser" of the Nineteenth Century was a blind leader of the blind and the whole nation fell into the ditch of civil war by following him.

According to an editorial in the New York Times, President Hoover's advisers, many of them are urging him to take a Clay course through the difficulties of the irrepressible conflict of today as a means of winning the coming election. It is to be fervently hoped that President Hoover will have the same prophetic wisdom that Lincoln possessed when he told the platform makers of seventy-five years ago "I would rather be defeated with that statement in, than be elected by leaving it out." That statement was, "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free." This is just as true in the present irrepressible conflict. America cannot endure permanently half wet and half dry.

Compromise in non-vital matters; in unimportant policies is often a great virtue in statesmen. Also the kind of compromise which accepts for a struggling cause half a loaf when otherwise it could gain no bread is sometimes wise and right. But a compromise which yields vital principles for the mere possession of office when courage and loyalty would soon gain complete victory is moral cowardice and political myopia.

Forty years ago the Presbyterian Church raised a banner on which was inscribed, "The liquor traffic cannot be licensed without sin." That banner has never been hauled down and we predict never will be. In some form or other almost every other Protestant church in the United States has asserted the same principle. Through uncompromising adherence to that principle the Eighteenth Amendment was finally placed in the Constitution. Compromise now spells defeat for this cause as surely as did the compromise of Henry of Navarre for the Protestant cause in France.

At the beginning a compromise need not be a great concession to be finally fatal. Accepting a resubmission program is but the sharp end of the wedge. "Modification is nullification" as the President has already said. Let us hope that he will also say to the compromisers of his party 'Compromise of principle in this matter is surrender to evil and that will ultimately be fatal to any party as it was to the Whigs of the last century.'

Perhaps such stalwart adherence to the right will not win the election of 1932. Judging by the primaries of Pennsylvania it may not. We, however, believer that Americans will respond to assertive, prophetic leadership and that it will win this year. But if it should not it will win in the near future as Lincoln won the presidency four years after he made the statement mentioned above and was defeated for the Senate. The Eighteenth Amendment is not repealed should the liquor forces win this election and the majority of the people are not yet ready to concede that the licensing of an aggressive exploitive interest can ever be right.

As the N. Y. Times editorial above referred to says in its closing paragraph "It is idle for the hair splitters to be casting about for some nice distinction in language that will fool the Anti-Saloon League and at the same time win the approval of the revisionists. If anything is said, all will have been said. The country will understand this perfectly and will have little patience with those who wrangle about words when the thing itself has been conceded."

Attempted compromise can only prolong the conflict and increase its intensity. Compromise will only force every other issue into a secondary place, to the detriment of the national prosperity, and make more difficult and dangerous the path of the nation in the future. The Drys would like to forget Prohibition as an issue but be assured that they will never finally accept the return of the legalized liquor traffic in any form.